

A  
*Serious Remembrancer*  
To Live Well.

Written *Primarily* to

CHILDREN,  
And Young PEOPLE.

*Secondarily*, to

PARENTS.  
Useful ( I hope ) for All.

Lastly,

Compendious Remarks of the Death of  
*Jonah Lawson*, who finished his Course  
upon Earth, the 23<sup>d</sup> Day of the Month  
called *February*, 1683. in the 14<sup>th</sup>  
Year of his Age.

---

*Non misere quisquam, qui bene vixit, obit.*  
O be wise-hearted, knowing that beneath  
We always sail towards the Port of Death.

---

T H O. L A W S O N.

---

London, Printed in the Year, 1684.



A  
*Serious Remembrancer*  
 To Live well, &c.

**C**Hildren, and Young People, promise not to your selves many days; you know not how near your Glas is run out, when you shall be commended to Earthen Sheets, to your long home.

Let not the Indulgence of Teachers, nor the Example of the Multitude, sunk in the Mire of Folly, Vanity, Youthful Lusts, Intemperancy, Unruliness of Mind, Unstayedness, Wantonness, and of Unfavouriness, be prevalent with you, or give you encouragement to forget the Lord in your tender Years; who made you to bear his Image, to submit to his Scepter, to live under his Holy and Righteous

# 270 Frick 12.1.30. 11. (210)

Government and Regiment; in a word, to serve him all the days of your appointed time, in Newness of Life, and not your selves; who Crowns his Followers with Endless Peace, and Spiritual Consolation, and Enriches them with Durable, Lasting, yea, Everlasting Treasures and Substance, Superlatively Surmounting all Worldly Tempting Offers of Fading Wealth, Pleasures or Honours.

'Tis a precious thing, when Children and Young People, like *Gideon's* Fleece, drink up betime the Pearly Dew of Divine Grace, and Heavenly Vertue, so that their Spiritual Growth in the Faith tends Heaven-wards, upright and tall of Stature, Fruitful, always Green and Flourishing, as the Palm-Tree, not bowed down with the weight of the Worldly Spirit, or Earthly-mindedness.

Children, and Young People, promise not to your selves length of Days, he that gives Life and Breath, can take it when and how he pleases: Read your Mortality in the Creation; the fair  
Damask



Damask Rose soon withers, the fairest Blossom is soon blasted, the most fragrant Aromatical Flower quickly fades, the Dewy Morning hastes away, the Sun (the glorious Lamp of the Firmament) soon sets, the Shadow is gone in a Moment; *Jonah's* Gourd presently withered; the Meadows, graced with Smaragdine Greenness, are quickly naked; the melodious Bird, now here, is presently gone, the Pearled Dew of the Spring soon ascends, an Hour is but a short time, or continuance, the bubble of a Brook is soon dispersed, the Course of a Shuttle is swift, a Writing on the Sand is soon obliterated, a Thought soon passeth away, a Dream is soon gone, the glyding of a Chrystal Stream soon passeth by, an Arrow from the Bow of the Mighty is quickly gone, the time betwixt Flood and Ebb is as no time, the Spiders Web is soon rent, Lightning from the Sky is soon vanished, a Post is quick in his Course, the Snow quickly dissolves when Summer comes: Such is the Life of Man, of short continuance here upon Earth,

soon gone hence, and seen no more :  
Our Life (saith *Petrarch*) is a Race  
unto Death.

What then ought to be the Living  
Concern of every one? Even to mind  
the One thing necessary ; To do that  
which is right in the sight of the Lord,  
to give all diligence to make our Call-  
ing and Election sure, faithfully to im-  
prove God's Gift, to walk with him  
as *Enoch*. did, to grow in Acquaintance  
and in Favour with him, to finish the  
short course of Life in the Holy Faith,  
Reverence and Fear, in the end to re-  
ceive the Reward of the Righteous,  
Everlasting Blessedness in the Fruition  
of God.

Children, and Young People, and  
whosoever reads this, that you may  
be honoured with the Blessedness and  
Happy End of the Righteous, take  
Counsel, and comply with God's way  
and means that leads to this Blessedness.

Consider *John's* Record of the *Eternal*  
*Word*, who said, *In him was Life, and*  
*the Life was the Light of Men* : Mark  
this, *His Life is the Light of Men* : Of  
what

what Men? Of every Man that comes into the World; yea, Light, which is of the Life, shines in Darkness, in Hearts darkened by Satan, the Captain and Ring-leader of his wretched Captives and Slaves, but Darkness, Satan's Captives, comprehends not the Light, nor such as walk in it, John 1. 4, 5, 9. This Record of John evidently holds out the Quality of the Light, to be of the Life, a Pure, Divine, Heavenly and Essential Principle, and the Universality of it, in every Man. And Paul was sent, To turn People from Darkness, which comprehends not the Light, nor the Leadings and Operations thereof, nor the Children of Light, to the Light, which comprehends Darkness, and the Children of Darkness, Acts 26. 16, 17, 18.

So Children, and Young People, come out of Darkness, out of defiling Self, to the pure, divine essential Principle in you; be ye separate from Darkness, to the Light of Life, then are you Separatists indeed, and shall grow up in the Saving Knowledge of the Lord,

of the Myſteries of his Kingdom,  
and of the things that concern your  
Peace and Everlaſting Well-being.

And as you keep to, and continue in,  
the pure Principle of God in you, it  
will ſhew you Sin and Evil, every vain  
Thought, Deſire, Imagination, and Un-  
righteous Inclinations, and ſecretly  
check and reprove you, when you en-  
ter into the ſame (*for the Reproofs of  
Inſtruction are the way of Life*) it will  
kindle you into deſires after Innocency:  
and beget in you a hunger after Right-  
eouſneſs, and you will come to be  
weaned from the vain Ways, Customs,  
Fashions, Sports and Paſtimes of the  
World, and being eſtabliſhed in Grace,  
you come to know what the true Wor-  
ſhip is, even in Spirit and in Truth;  
that Repentance which is never to be  
repented of; the pure and undefiled  
Religion, which keeps out of the Spots  
of the World; the Fear of the Lord,  
which is the beginning of Wiſdom,  
even that Fear which tendeth to Life,  
where ſtrong Confidence is; here the  
Fountain of Life is known; here every  
Evil

Evil Way is hated, and the Snares of Death are escaped.

*John* bare Record, that Christ lighteth every Man; and Christ informs us, who are Lovers thereof, and who are not, *Every one that doth Evil* (saith he) *hateth the Light, and will not come to it, lest his Deeds should be reprov'd; but he that doth Truth, cometh to the Light, that his Deeds may be made manifest, that they are wrought in God, John 3. 20, 21. Evil cannot be wrought in the Light, nor Good without it.*

Children, and Young People, who are inwardly touched, to make a Good Confession of the Pure Divine Principle in you; not by *Verbal Demonstration* only, but by willing and ready Obedience, and Subjection to its Commands, in faithful Wrestling against the Evil it manifests, whether Thought, Word or Deed, and pressing after the Good, Vertuous and Sober Life it calls for; *persevere* in this Grace, so shall you be living Witnesses of precious things, yea, that ye are God's Workmanship.

The *Shunamite's* Child being dead, *Elisba* stretched himself upon it, and the Flesh of the Child waxed warm, and needled seven times, an evident sign of Life and Strength ; Nature arising to expel Flatulent and Peccant Vapours ; he opened his Eyes, and was embraced by his Mother, 2 *Kings* 4.

This you shall read, continuing in the Grace of God, living in that which crucifies the Flesh, tho' dead in Sins and Trespases, you shall receive the Quickening Power ; your Hearts shall grow warm, as I may say, a Spiritual Warmness issues from the Quickening Power : Said not the Disciples, after Christ was risen, *Did not our Hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures ?* Luke 24. Here was a Spiritual Warming.

This you shall read, as you live in the Grace of God, and become inward Jews, Worshipers of God in Spirit and in Truth ; tho' you were once Dark, yea, Darkness it self, yet receiving the Pure Divine Principle in  
you,

you, you become enlightned by it, and living in it, and obeying it in all things, a Heavenly Increase is known; here is a changing from Glory to Glory; once Darkneſs, now Light in the Lord, a walking as Children of the Light; and walking here, the whole courſe of your Life is a Feaſt, kindly receive what comes from the Hand of the Lord, be true to that which ſecretly Reproves and Judges, remembering *that Zion is redeemed with Judgment, and her Converts with Righteouſneſs*; keep out of the Snares of the Earth, knowing the way of God, walk in it; remember *ſhe was cloathed with the Sun, that had the Moon under her feet*, Rev. 12. So in the Faith put on the Lord Jeſus.

Children, and Young People, and who-ever read this, Remember that under the Firſt Covenant, the Law was written in *Tables of Stone*; but in the New Covenant, the Law is written in the *Heart*, in the inward parts; and that the Lord will be the Teacher of his People, and that he will blot out their Sins, and remember their Iniquities

ties no more ; this Law is Pure, Divine, Essential, and to be owned and received where it is ; and they who do not, are deniers of the New Covenant, their Names are written in the Earth ; 'tis Satan's sleight to bring Men to neglect Divine Grace, the Royal Law, where it is, and to seek it where it is not to be found.

That's it which, in the Closet of your Hearts, shews you Sin and Evil, checks, and reprove, and disquiets you, when Evil is committed : And moves to Righteousness ; in the Obedience, a daily Mortification is known, a daily blotting out of Iniquity is witnessed ; your Name comes to be written in the Book of Life ; Fellowship with the Father, in the Son, is known.

The Renovation of Man is a gradual Work, the outward Jews divided the Night into several Watches : *They had their beginning of the Watches*, Lam. 12. 19. *Their middle Watch*, Judg. 7. *The Morning Watch*, Exod. 14. In this, *The Egyptians were drowned* : In this, *Jesus walked on the Sea*, Mat. 14. In these



these Watches, the outward Jew saw the Curtain of the Night wear out, pass away, one succeeded another.

By disobedience a Night of Blindness, Darknes, Ignorance and Infidelity, came upon Man; herein he was overwhelmed, the Sun of Righteousness being manifest, he Preached us a Watch of a Spiritual Nature and Tendency, saying, *What I say to one, I say to all, Watch*, Mark 13. 37.

You owning the Light of Life in you, the pure Principle of God, which shews you Sin and Evil; if you obey it, you are come to the beginning, the day dawning, and the Day-Star arising in your Hearts, in this Morning-Watch; you see the *Egyptian's* Flesh Crucified, with the Affections and Lusts thereof; Christ walking on the Sea, Waves of Iniquity brought under his Power, he ruling in your Hearts by Faith: The Apostle read this, who said, *The Night is far spent, the Day is at hand, let us cast off the works of Darknes, and let us put on the Armour of Light*, Rom. 13. 12. Now Kindreds,

dreds, Tongues, People and Nations, Professors or Profane, who deny the Light, and Subjection thereunto, they are not come to the beginning of Watches, so are far from the Morning.

But you that own the Light of Life in you, and are livingly concerned, that your Light may shine forth before Men; you that in Faith and Patience, *bear about in your Bodies the Dying of the Lord Jesus, that his Life may be manifest in your Mortal Bodies*: You that labour and wrestle for a part in the first Resurrection, you have your Senses exercised to the discerning of Good and Evil, you have the Senses of the New Man, created in Christ Jesus; you have an Eye to see your Creator, and his name is in your Foreheads; you hear his Voice, and deny the Voice of the Stranger; the sweet Savour of Christ, as precious Spikenard, refreshes you; you daily taste that the Lord is Gracious, your hands handle the Word of Life.

Children,

Children, young People and others, who feel a pure divine Principle in you, moving Heaven-wards, be obedient to it in all things, so you grow from Grace to Grace in the invisible Life ; as you put off what it manifests to be evil, watch in it, wait in it, to grow up in the living Truth, therein gird up the loyns of your Minds, 1 *Pet.* 1. 13. Let not any inward impediments stop you in your Heavenly Journey.

In Eastern Countries, they wear long and loose Garments, which several tucked and girded up, lest they should hinder them ; as, *Souldiers, Jewish Priests, Travellers, Runners, Wrestlers, Table-Servers*, to serve more readily.

Now the Apostle brings them to the Inward, to the Spiritual Girding up, saying, *Gird up the loyns of your Minds*, 1 *Pet.* 1. 13. And 'tis of as absolute necessity now, as then, to wait in the Light of Life ; gird up the loyns of your Mind, set your Affections on Heavenly things, otherwise you cannot be good Souldiers of Jesus Christ, to fight  
the

the Fight of Faith, neither can you be of the Royal Priesthood, nor perform the Heavenly Journey, nor run the Race of the Righteous, nor wrestle so as to obtain the Blessing, nor sit at Christ's Table, partake of his Blessings, manifold Spiritual Graces; so keep out of the Earth, growing up in Heavenly mindedness.

Christ said to the *Pharisees*, who lived in obstinate contradiction to him, and his saving Doctrine, *The Kingdom of God is within you*, Luke 17. 21. *They slighted the Kingdom of God where it was, and sought it where it was not to be found, in empty Observations without, as deluded Formalists do now*: He also saith, *The Kingdom of God is like to a Grain of Mustard-Seed, to Leaven, to a Pearl*. Now Children, young People, and who ever reads this, mind the Kingdom of God within you, the Light of Life, which shews you Sin and Evil; and in complying therewith, it leads you out of the Region of Death, and establishes you in the just Man's Path; so you read these Parables, and come to the end and fulfilling thereof. A

*A Grain of Mustard-Seed, tho' little, yet becomes a Tree, in the strange pregnancy of the Hebrew Earth, Matth 13.* Such is its quality, as to quicken the Appetite, warm the Stomach, purge the Head, causes Sneezing, cures the Lethargy, a drowsie forgetful Distemper, &c. So the Kingdom of God within you, the Light of Life, the Eye of the inward Man, the Talent committed for improvement; tho' little, yet in the improvement becomes great; the Tree of Life is brought forth, the Healer of Nations, its Vertue, Quality, Influence and Operation is precious, it begets a hunger and pure desire after heavenly Food, it kindles a Spiritual warmth and fervency, purges out Corruption, the filth of Sin, causes a spiritual struggling against what is Hurtful and Offensive, and cures Man of his spiritual Lethargy, his drowsie forgetful State, wherein he forgets the Lord; even to have the Lord always in his thoughts.

Leaven was in the three Measures of Meal, before they were leavened,

yet though little, it gradually diffuses its quality, spreads it self thorough the same, and makes them of its own Nature ; so Light shines in Darknes, the *The Kingdom of God is in Men*, though Pharisaical Unregenerate ; yet you that receive it, comply with its heavenly Motions, and quench them not, cooperate with its Inspiration, tho' little, as I may say, *Yet the three Measures come to be leavened, Body, Soul and Spirit, comes to be sanctified, and preserved blameless*, 1 Thes. 5. 23. thus Compli-ers with divine Operations, become Bearers of the Image of the Heavenly ; renewed, transformed, changed, from Glory to Glory : *As he is, saith John, so are we in this World*, 1 John 4. 17.

So you that profess Christ, the Pearl of great price, be the wise Merchant, sell all and buy it, give up your Lusts, Fleshly Desires, Soul-murthering Concupiscence, Pomp, Vain-glory, Ostentation, sinful transitory Pleasures, to the death of the Cross, that you may read this Parable, know this Pearl formed in you.

There

There is (saith *Wolfgangus, Franzius,* and other Naturalists) a shell-Fish, which through Natures instinct, desires warmth in the Spring, thirsts after the Dew of Heaven, opens and receives it: Hereof is formed the visible Pearl, said to be *Alexipharmical*, effectual against Poyson, and the Shell which brings forth this, is called *The Mother of Pearl*.

Wait in the Light of Life, follow Christ in the Regeneration, to be the wise Merchant, so this you read; herein you thirst after spiritual Warmness, after the Dew of Divine Grace; herein your Hearts open, incorruptible dew of Heaven you receive, *Christ the Pearl is formed in you*, Gal. 4. 9. Here you become the Mother of Pearl, *Whoever doth the will of my Father*, saith Christ, *the same is my Brother, and Sister, and Mother*, Matth, 12. 50 this purges out the Poyson of Sin.

Parents, you who have known the healing Vertue of the Almighty, be vigilant, circumspect and tender over your Children, by Example and Ad-

monition, for their establishment in Grace.

You that have known the healing vertue of *Bethesda*, in the Myſtery, by Interpretation, the *House of God*, ſo that of Impotent or Strengthleſs, you are become Strong in the Lord; of Blind, you are become clear-ſighted in the Myſteries of the Kingdom; of Halting, Lame, you are reſtored to Soundneſs; ſo that you can run, and not be weary, in the courſe of Righteouſneſs; of Withered, you are become Lively, Freſh, Tender, full of ſpiritual Moiſture: Be circumſpect and tender over your Children, that they may be living Witneſſes of the ſame healing Vertue.

You that have paſſed thorough *Jordan*, in the Myſtery, the River of Judgment, by Interpretation, thorough Judgments have felt and received the Water of Life, whereby you are baptiſed into the one Body, cleaned from the Leproſie of Sin, Iniquity and Tranſgreſſion, are come to the good Land, Plenteous in Milk and Hony, Food of Heaven,



Heaven, necessary to the heavenly Life, you that are come to the City of Refuge.

You that are come to Christ Jesus, the Ark of Safety, more durable than Gopher-wood ; know your Rooms, your heavenly Places there, so that the deluge of Iniquity shall not overwhelm you.

You that are Green, Flourishing and Fruitful Branches of the True Vine, Christ Jesus.

You that have known, and know, Christ knocking at the Door of your Hearts, by Favours, Mercies, Judgments, Chastisements, Ministers, Motions of his good Spirit, and entertain him, who comes not empty, but with plenty of Grace, Goodness, and heavenly Treasures, which he communicates and diffuses, for the enriching of his Garden, his little Flock.

You that are come to the Lord's Table, and are nourished with his Bread, hidden Manna, Souls Food : O let your Care, and Souls desire be, that your Children, as Olive-Plants,

may sit at the same Table, partake of the same Mercies, Blessings, Priviledges, Favours, and Spiritual Advantages with you, and be living Witnessess of those precious Experiences, which the good hand of God hath made you partakers of.

Through this gracious frame of Spirit, *Abraham* obtained a good Report, *Shall I*, said the Lord, *hide from Abraham, that thing which I do? &c. For I know that he will command his Children, and his House-hold after him, and they shall keep the way of the Lord, to do Justice and Judgment,* Gen. 18. Now they that are of that Faith which gives access unto God, Victory over the World, they are of *Abraham*, walk in his Footsteps, and cannot but desire, that their Children, and all, might grow up in Acquaintance with the living God, so that every Christian Father, being truly so, he is in his Family an Overseer.

'Twas a Noble and Honourable Resolution in *Joshua*, who said, *I and my House will serve the Lord*, Josh. 24. 15.

As

As if he had said, O ye Tribes of Israel, if poyson'd with Incredulity, and Ingratitude, you Judge the living God ( who hath done Wonders for you, hath given you a Land flowing with Milk and Hony, Vineyards, Oliveyards, Springs, hath given you Victory over your Enemies ) unworthy of your Service ; take your course, yet this is my Resolution, *I and my House will serve the Lord.*

The *Holy Men* of God, who in their respective Ages, and Generations, walked with God, felt the sweetness of his comfortable Presence ; not as Neutrals and Temporizers, who change their Religion, as Times change ; their living concern was, that their Children might walk in the same steps. Yea, all the Scriptures of Truth afford sufficient Testimonies hereof.

*Train up a Child (saith Solomon) in the way he should go : And when he is Old, he will not depart from it, Prov. 22. 6.* In what way should he goe ? In the narrow way that leads to Life, in the way of *Holiness*, in the fear of the Lord,

bearing the Cross of Christ, where the Wisdom from above is received, which seasons and sweetens unto God, and Establishes in Righteousness, and puts off the Deeds of Darkness, and honours Man with an Innocent, Blameless and Self-denying Conversation; *Come ye Children*, saith David, *hearken unto me, I will Teach you the Fear of the Lord*, Psal. 34. 11. Who truly learns this Lesson, twill minister Comfort, when other Lessons invented by Man will signifie nothing, but be a Burthen; *Ye Fathers, &c.* saith Paul, *bring up your Children in the Nurture and Admonition of the Lord*, Ephes. 6. 4. Such as are careless upon this account, 'tis an evident token they are not truly season'd unto God; for they that are, they cannot but desire the Spiritual and Eternal well-being of their Children.

Now you Parents, truly made alive by the Quickening Word, who Live, Move, and have your Being in God, be concern'd for your Children, that they may witness the same Travel; when the Keepers of the House shall tremble,  
and

and the strong Men shall bow themselves, and the Grinders cease, because they are few, and those that look out of the Windows be darkned; in a word, when Old Age hath seized on you, so as you wait for, and expect the Dissolution of your Earthly Tabernacles, 'twill minister much Comfort and Consolation to you, that you feel your Children growing up in Innocency, Branches of the true Vine, Christ Jesus; and in them, after your Bodies are commended to Earthen Sheets, you, as I may say, Live. *Ambrose*, in his Funeral Oration upon *Theodosius*, a Christian Emperor, said, *Theodosius*, a great Emperor, is gone from us; but he is not wholly gone, for he hath left us his Children, in whom he lives still: Or if, according to the good Pleasure of the Almighty, you Survive your Child, or Children, 'twill be great Comfort and Satisfaction to you, that such a Child, or Children, in that exercise, in the least measure, feels the sustaining and comforting Presence of the Lord; so that you have ground to believe,

lieve, that Child, or those Children, go hence in the favour of the Lord.

This was my Exercise of late; I had a Son, one only Son, whose name was *Jonah*, by Interpretation, a *Dove*; who in Nature, I believe, much answered his Name; who, tho' Educated in a mixed School, where his Progress was above what could reasonably be expected from his Years, was so acted and preserved, as that in the days of his short Age, I never knew him at variance or strife with any, or bring any complaint against any Scholar, or Servant I kept; I never, to my knowledge, found a Lie in his Mouth, or sought to cloke any thing I disliked, but would nakedly and simply declare Truth: I never heard as much as *Mafs* or *Mary* proceed out of his Mouth, or any Oath, too common in many *Schools*; having learned his Yea and Nay; in a word, as he was comfortable to us in his Life, so in his Death also.

He was wonderfully afflicted with the Small-Pox; and when we judged he was past the heighth thereof, he  
came

came to be sadly troubled with Flegm, with a Scowring, and great Thirst, which in a few days carried him away; the nearer he drew to his end, the more he called for my company, and was not willing to want me.

The Night before he died, I being beside him, *John*, the Son of *Lancelot Fallowfield*, came in, and said, *Jonah*, How dost thou? He answered, *I am well Spiritually, but indifferent in Body*; presently after he said, *Father, talk with me*; I said to him, *Jonah*, What shall we talk on? He said, *I know not*.

Then being afflicted for him, and filled with Love to him, I said, *Jonah*, thou knowest I was never harsh, but always tender to thee; he said, *It is so*.

Then I said, *Jonah*, we will talk of another Kingdom: Our continuance here is very little; think of that City, whose Builder and Maker is God. This World is but at the best a Bitter-Sweet, but Heaven is nothing but Joy: Have God in thy Thoughts.

Then he answered, *Ay Father, and I hope I have little to answer for; and that*

*that I have a good Conscience ; I have abhorred Lying and Swearing, and what I saw to be Evil ; and I am willing to die if it be his pleasure ; or to live, to praise him.*

His Sister *Ruth* weeping beside him, he said to her, *Weep not, I hope we shall meet in a better place.*

Soon after, he uttered these words to the Lord, *The time thou hast appointed for me on the Earth, give me Grace to praise thy Name.* Presently after, as answered from above, he said, *O sweet God.*

A little after, I coming to him, he said to me, *Father, Pray for me.*

His last words, a very little before his departure, were to me, and to his Sister *Ruth*, *so, so, I am coming, I am coming, I must yield, I must yield.*

Tho' his Affliction was exceeding great, yet he never utter'd one word favouring of Impatience and Vanity ; but such was his Patience, and such things so tenderly and favourily dropped from him, as wrought me into that Frame of Spirit, as freely, though dearer



dearer to me than all visible and transitory things, to commend him to the Lord; touched with much Confidence of his future Happiness: And I wish I may never forget his finishing of his Course; neither do I remember it; but I am bettered by the remembrance thereof.

I remember what *David* said to *Solomon*, in order to the Building the Material Temple, *Up, and be doing, and the Lord will be with thee*, 1 Chron. 22. 16. So you that read this, *Up*, arise from Death to Life, be doing, work in the Life, so the Lord will be with you, to the Building a Temple without Hands, knowing your Bodies the Temple of the Holy Ghost, you feeding on Heavenly Food, cannot but desire that others may partake with you. *Abraham's* Sons and Daughters in the Faith, are not *Nabal's* Fools and Churles, but desire that others may feed of their Morsels, partake of Spiritual Blessings with them; so I conclude with *Joa-chim Camerarius*:

*Vos virtutis iter gnatis monstrate Parentes  
 Ipsa Aquila ut pullos fida volare docet,  
 Ut canere alma ocepit pullos Philomela tenellos,  
 Sic gegerit gnatos format & ipse pius.*

### Which thus I English :

*You Parents teach your Children Vertue's way,  
 As Eagles teach their Young to fly, not stray ;  
 As Nightingales do teach their Young to sing,  
 So Parents just wash theirs in Vertue's Spring.*

After this I had written, looking among his Papers, I found several Affectionate Epistles written in Verse to one *John Hall*, School-Master in *Cleeve-Land*, his *Quondam* School-fellow ; a thing I never put him on, nor encouraged him to ; and Verses upon several Subjects, most of which his Sisters knew the time and occasion of writing them ; he wrote this following upon Man's Mortality :

*Death puts an end to all that do remain,  
 Or which this mortal wretched World contain.  
 Cræsus his Riches nothing can prevail  
 Against the Darts of Death, when they assail ;*  
'Tis

*'Tis to be moved by no means at all,  
 Nor any spares, but brings to all a fall;  
 The lofty Monarch it nothing doth regard,  
 Nor from poor Irus poverty's debar'd;  
 It can be shunned by no Man's intreaty,  
 Of high and low, at length it makes a booty.  
 The strength of Milo nothing doth prevail,  
 The Streams of Eloquence at length must fail.  
 What if a Prince heap Silver up and Gold?  
 Yet he must be interr'd within its Fold.  
 What if a Mortal very learned be?  
 Yet he of Death gets not the Victory.  
 What if a Poor Man with Intreaty strive?  
 Those his Intreaties keep not him alive.  
 He that of Death, to get the Victory,  
 Contends, he weaves th' Web of Penelope;  
 Seeing 'tis so, be mindful of thy end,  
 Thy few Days here in Vertuous Living spend.*

Upon another Subject, he wrote thus :

*Humility the Spring of Vertue is,  
 Humbling thy self, Vertue thou canst not miss;  
 Delight in Vertue, Vice be sure to shun:  
 He's happy that a Vertuous Course doth run.*

One Night this Winter, some Scholars, in my absence, propounded Questions one to another; upon which he  
 went

went to the Table, and wrote these following :

*A Virgin rare, that's past compare,  
Doth in few places dwell;  
But always she, a Friend will be  
To those that love her well.*

After a little season, he said, *This Virgin is Wisdom, which comes from above, which indeed too few entertain; but such as do, she is their Guide and Leader to Life Eternal.*

---

T H E E N D.

FOR CEMENTING TO

SEE PAGE 4491